

refuge of loafers. " Romans did not give anything gratis."

All who were outside the social system had to seek the patronage of a great man. For his protection he took pay in money or service. The status was a modified slavery.

289. Manumission. Natural liberty. The slave dealers developed tricks far surpassing those of horse dealers in modern times.¹ By enfranchisement the owner got rid of the worst worry of slavery, and tied the freedman to himself by a contract which it was for the interest of the freedman to fulfill. The owner made a crafty gain.² Tacitus^B says that, in his time, the Roman people was almost entirely freedmen. If that is so, we must notice that the " people," under the empire, are a different set from what they were under the republic. When the Romans got an educated artisan as a slave they set him to teach a number of others. When no more outsiders were conquered and enslaved the slaves taught each other. The work then became gross and ran down.⁴ This was another of the ways in which Rome consumed the products and culture of the world. Very few instances, real or fictitious, of sympathy with slaves can be cited. In the story of *Trimalchio*, Encolpius and his friends beg off a slave who is to be whipped for losing the garment of another slave in the bath. At a supper at which Augustus was present a slave broke a vase. His master ordered him cast to the *murenæ* in a tank. The slave begged Augustus to obtain for him an easier death, which Augustus tried to do. The master refused. Augustus then gave the slave complete grace, broke the host's other vases himself, and ordered the tank filled up.⁵ Under Nero, Pedanius having been murdered,

his slaves, four hundred in number, were all condemned to death, according to law. The populace rose against this sentence, which was fulfilled, but it shows that there was a popular judgment which would respond upon occasion.⁶ "Not once, in all antiquity, does a serious thought about the abolition of slavery arise."⁷

¹ Dezobry, *Rome au Siècle d'Auguste*, I, 260.

⁵ Seneca, *De Ira*, III, 40.

³ Wallon, *l'Esclavage*, III, Chap. X.

⁶ Tacitus, *Annals*, **XIV**, 42.

⁸ *Annals*, XIII, 26.

⁷ Bücher, *Aufstände* 17.

⁴ Moreau-Christophe, *Droit & Force* 257.